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A F A S T
S E R M O N

Lately Preached in the

Parish-Church

O F

TOTTENHAM - HIGHCROSS
in the County of *Middlesex*.

Published at the earnest Request of the
PARISHIONERS.

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To the Worthy

Mr. John Lacy

O F

TOTTENHAM-HIGHCROSS

IN THE

County of MIDDLESEX.

S I R,

I Am very sensible that you take the due Observation of Fasts, as their Majesties do in their Monthly Appointment, to be the most proper and effectual Method for the removing and preventing of Judgments; and for the subduing our Enemies at home, and the grand Oppressor of Europe abroad. This right Apprehension of the Advantages of Publick Fasts (I am sure) made you very often lament their late impious violation, and to be heartily affected with the dreadful Mischiefs which might be

The Epistle Dedicatory.

the just Consequents of such bold and open Profanations. Upon this consideration, and that of your own most Exemplary Pattern and Practice of the Humiliation and Repentance which must recommend our afflicted Nation to the Divine Goodness; I know none, to whom a Sermon of this Nature will be more acceptable than your self. To you (Sir) I humbly send this plain Discourse, not in the least doubting of its easie and favourable reception; because it honestly intends that (which I am certain is the utmost aim of all your Endeavours) viz. the preservation of the Protestant Religion, and the security of the English Liberties against all Popish and Forreign Invaders.

SIR,

I am your obliged

and affectionate

Servant,

JOHN SHANK.

A FAST
SERMON
ON

JONAH III. Verse 8.

*But let Man and Beast be covered
with Sackcloth, and cry mightily un-
to God; let them turn every one
from the evil of his way, and from
the violence that is in their hands.*

A Serious Duty of Mourning and Reformation is here enjoined in my Text, and that from no less Authority, than the Royal Proclamation of the King of *Niniveh*. The Occasion of this Duty doth in the first place chiefly arise, From the horrible and crying Sins of the City of *Niniveh*, which was as famous for her Wickedness, as for her Riches, and great Abundance. Secondly, From the Consideration
of

of the Severe Denunciations of God's awful Judgments against her, for her manifold and great Provocations. Thirdly, From the Commission of *Jonah*, who was sent as an Ambassadeur Extraordinary to *Niniveh*, to cry out against her, *Ten forty days, and Niniveh shall be destroyed*! and by this his Alarm to awaken her out of her profound sleep, and her stupid and senseless Security. In the fifth Verse, and so onward, we may see what effect *Jonah's* Embassy and loud Alarm wrought upon these *Ninivites*: For 'tis said there, that the People of *Niniveh* believed God, and proclaimed a Fast, and put on Sackcloth, from the greatest of them to the least; yea, the King himself arose from his Throne, and laid his Robes from him, and covered himself with Sackcloth, and sat in Ashes, and caused it to be proclaimed through *Niniveh*, and published by the Decree of him, and his Nobles, saying, *Let neither Man nor Beast, Herd nor Flock, taste any thing, but let Man and Beast be covered with Sackcloth; and cry mightily unto God; yea, let them turn every one from the evil of his ways, and from the violence that is in their hands.*

From these words of my Text, there are three things observable.

First, A Solemn and Strict Humiliation.

Secondly, A Solemn and Devout Supplication.

Thirdly, An Universal and Real Reformation.

I will begin with the first thing observable, to wit, a Solemn and Strict Humiliation. Sackcloth it self, a rigid Garment, is here called for, it being an express Emblem and Symptom of inward Compunction and hearty Sorrow, it was the usual Habit of Mourners in the times under the Law; They made themselves Bald, and sat in Ashes: And in the Eastern Countries, they put Ashes on their Heads, and rent their Garments. The Beasts themselves were not to be excused, but were to partake with the People in the outward Duties of Fasting, and wearing Sackcloth, I mean, in such a kind of Humiliation, as they were capable of; that so Man, who is a Rational Creature, might perceive the heinousness of Sin, which does not only draw such Humiliation on himself, but also on the Beasts. Though Sackcloth and Ashes were usual amongst the Jews, and in other Countreys; yet we under the Gospel are more Spiritual: God does not so much press on us the outward Shadow, as the inward Substance: To us the word is, *Rent your Hearts, and not your Garments, and turn unto the Lord your God*; which words include this Humiliation chiefly designed in my Text: And in treating of it, I shall first acquaint you with the Nature of it, and then with its Necessity.

First, We will consider the Nature of it, and that consists in five principal things. 1. A Scrutiny, or Search after the Nature of Sin. 2. A godly Shame for Sin. 3. A godly Sorrow. 4. A Confession. 5. A Judging of our selves. I will pass them over but cursorily.

I. As

1. As for the first Duty of Scrutiny or Search into the Nature of Sin; we may assure our selves, that it is so highly necessary to Humiliation, that it cannot be performed without it, because there is no other way to bring us to the Knowledge of our Sins, and of their evil and malignant Nature; and the better and more perfect our Knowledge is of Sin, and its evil Nature, the more effectual it will be to the producing and increasing of that Hatred, in which Humiliation and Repentance do primarily consist. To this purpose the Church says, *Lam. 3. 40. Let us search and try our ways, and turn again unto the Lord.*

2. After Scrutiny or Search after Sin, comes godly Shame: For when upon our search into Sin, we find it to be the worst thing in the World, and Vertue to be the best, and our Love and Hatred are directed by, and proportioned according to this Knowledge, we must, and shall be presently ashamed, that we have spent so much time in the Commission of the one, and the neglect of the other. And our Shame will daily increase, as we become more sensible of the Goodness of God, against whom we have sinned. The sense of Sin and Guilt will quickly pull down every high Thought, and make us with *Job*, abhor our selves in Dust and Ashes.

3. After godly Shame, comes godly Sorrow. How pleasant and profitable soever Sin was once, it will soon, upon the bringing us to Shame, become the matter of the greatest Trouble, and of the deepest and most inward Piercings of our Souls; especially, when we consider, how prejudicial

dicial it has been to our own, to our Neighbours, and the Nations interest. When we consider likewise, how by reason of Sin, we not only have been Accessaries to our present Calamities, but we have disobeyed the Laws of God, opposed the Methods of his Infinite Goodness, dishonoured his Name and Majesty, and disordered his Government. It cannot but grieve us to the heart, when we consider, how unreasonably we have lived, and that by our own Sin and Folly, we have not only made our selves despicable and miserable, but the World too, in which we live.

4. After godly Sorrow, comes Confession. When once we become sensible of our Folly and Wickedness, and troubled for the Evils which we have done, and are humbly affected with the Mischiefs we have brought upon our selves and others; we shall then be soon desirous to make amends, and to be released from Sin and its Guilt: and this desire will put us upon acknowledging our Faults, and making such humble and hearty Confessions, in which we shall reckon up the multitude of our Miscarriages, and their Aggravations; deprecate the Displeasure of God, and supplicate for Mercy and Pardon.

5. After Confession, comes Judging of our selves. The remembrance of our many, and great Sins; and the consideration of how much Evil, and of how little Good we have done, will give us such a Representation of our own most inexcusable Folly and Baseness, as that we cannot but have an Indignation against our selves, and con-

vert all our Displeasure against our Sins, and condemn our selves, confessing God to be righteous in all his dealings, and clear in his Judgments, but our selves to be unrighteous; and that we have suffered less than our Iniquities deserve.

Having thus considered the Nature of Humiliation; I come now to shew you the Necessity of it, and though I could urge several Arguments for its confirmation, I shall at present content myself with one, *viz.* That it does fit and dispose us for the reception of Blessings. The lower a Tree sinks with its Root into the Earth, the firmer it will be, and the higher will it shoot forth its Branches towards Heaven: The lower likewise we depress our selves, the stronger we shall be, and so much the higher advance our selves into Gods Favour. What can sooner make an exasperated Parent, quit his just abhorrence, and engage his wandring Affections to a return of Love, than the Son's hearty grief, and humble acknowledgments of his Crimes? and what Rhetorick can sooner perswade an incensed Deity to a relenting Condescension, and invite the return of his abused Kindnesses, than the Prodigals falling low before him, confessing his Sins, and his own ungrateful Demerits? For God does not afflict us merely to assert his Dominion, but to evidence his tender regard and care over us; the great design of God's correcting us, is (the same with that of a prudent Father towards his Child) to break our stubborn and perverse Wills, and to make us pliable and tractable; and when by
such

such severe methods of love he hath brought us first to a ready Capitulation, and afterwards to an humble Surrender, and casting of our selves into his Arms, he then becomes considerate of us, and his Honour, as well as his Compassion, is concerned to Encourage and Relieve us. Upon whom therefore, says God, *shall my Spirit descend, but upon him who humbleth himself before my face, and who feareth my words?* Upon this account St. Peter advises to Humiliation under the mighty Hand of God, that he may exalt in due time. To this purpose belongs that memorable place in the 26th of *Leviticus*, vers. 40, 44. *If they shall confess their iniquities, and the iniquity of their Forefathers, with their trespass that they have trespassed against me; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquities, then will I remember the Land.* If I thought you expected Instances to prove this plain Truth, I could readily furnish you with a considerable number; but my time will not now permit me to name above three. The first shall be of *Rehoboam*, and his Princes, who upon their Humiliation moved God to reverse their intended ruine, and to free *Jerusalem* by a mighty deliverance from the bloody Hands of *Shishack* King of *Egypt*, 2 *Chron.* 12. 6, 7. The next Instance is that of *Manasseh*, whose lowliness and humble dejections God Almighty so regarded, that he raised him from the Dungeon, to sit with the Princes of his People, and restored him from his mean Captivity at *Babylon*, to his glorious Throne at *Jerusalem*. The third

and last Instance is that of *Jehoiachin*, from which we may be supplied with a more than ordinary account of the prevalence of Humiliation, 2 Chron. 34. 27, 28. we may find there, that when God's most passionate Resentments of the Peoples impudent Idolatry, had raised him to so high a pitch of Revenge, that he resolved forthwith to inflict upon them all the Curses which were written in the Book of the Laws; *Jehoiachin* by the pleasing Address of a broken and contrite heart, gained admission into his angry Presence, and by the plentiful Showers which dropt from his Eyes, so quenched the flames of burning Fury, that he superseded the approaching punishment for his own time. Seeing now Humiliation is one of those holy Favourites, which by its great influence in the Court of Heaven, does after our Banishment first usher us into God's Presence Chamber, and then put us into a condition, not only of regaining lost Favours, but of receiving new. Let us then with good Mr. *Bradford*, keep a Catalogue of our Sins, and every Night and Morning, (especially upon stated Fasts) spread them before the Lord in Prayer, and then humble our selves, that God may do us, as he did the *Israelites*, good in the latter end.

Thus having done with the first part of my Text, Humiliation, I come to the second, and that is, Devout Supplication. Cry mightily, or as the *Septuagint* has it, Cry vigorously, or earnestly. As all things live by heat, so does the Life of Prayer consist chiefly in the heat of zealous and fervent Desires; and such zealous and fervent

fervent Desires will not only engage us strongly in a passionate pursuit after those things which we covet, but will likewise recommend our Requests to God; and procure from him a kind and merciful Return. For as our Desires are, so are our Prayers; and as our Prayers are, so shall be our Advantages in this World, and the Measure of Glory in the next. The indulgent Mother, so long as her young Child sends forth only faint and trifling Murmurs, stands negligent and unconcerned; but when once his soft and gentle Air is turned into loud and importunate Outcries, she is then presently alarmed into a tender regard, and a hasty compassion towards him: whilst our Prayers likewise are only neutral and indifferent towards God, 'tis no wonder that he himself should be the same towards us; for how can we reasonably expect that he should zealously espouse our Interest, when we our selves are not hearty and affectionate for it? But when once our Addresses become sprightly and lively from a warm and sensible feeling of our wants, and are wrought up into strong and violent Efforts, they will soon, as *St. Chrysostom* purporteth, like Thunder, rend the Heavens, and force their Admittance into the guarded Presence and Audience of God. A great Blessing requires a wrestling Prayer; the white Stone is given to none but a Conqueror. The Spirit will no more answer a faint and languishing Will, than commonly an Echo will a Whisper, or a weak voice. *St. James* plainly tells us, Chapter the fifth, Verse the

the sixteenth. That is the effectual fervent Prayer of the Righteous, which availeth much. And in the seventeenth and eighteenth Verses, he confirms it by the famous Example of *Elias*, who though subject to Infirmities, even as other men, yet through the Divine Efficacy of devout Prayers exceeded all Human Performance; for, like God, he opened and shut the Clouds at pleasure, and as Christ commanded the Seas, so he commanded the Rains and Waters, and they obeyed him. The fervent Prayer of *Paul* and *Silas*, was like the Voice of God, mighty in operation, making the affrighted Earth to tremble, and the stout Walls to be sensible of fear. His triumphant Power of Praying loosed the Chains of the Captives, and made the stubborn Prison doors readily give way. Acts 16. 26. Our Saviour himself used this method of fervent Prayer; for as *St. Paul* witnesseth, *Hebrews* the 5th, the 7th verse, *He offered up with strong Cries and Tears in the days of his Flesh, Prayers and Supplications, and was heard in that he obeyed.* *Solomon* in the dedication of the Temple, makes such Prayers, a Sovereign Remedy against all the Calamitous Accidents of this Life, to give ease to all Distresses: *If there be, says he, Famine, War, Pestilence, Mildew, or any other Calamity, when the People stretch forth their Hands to thee in this place, then hearken thou from Heaven, the place of thy Holiness.* *David* professeth, That when he cried unto the Lord with his voice, the Lord heard him out of his holy Hill. *Hezekiah*

fish verifieth the same; for having mourned like a Dove in the affliction of his Soul, at last he breaks forth: *The Lord is ready to save, therefore we will sing our Songs all the days of our Life.* Fervent Prayer stands in the Gap, and keeps off the destroying Hand of God from Nations, and Kingdoms. The Angels could not destroy *Sodom*, until *Lot* and his praying Family were come forth: *We can do nothing, say I then, until thou art gone.* God's Wrath was kept off from *Heathen* by praying *Moses*: *I would have destroyed them, says God, had not Moses my Servant stood before me in the Breach to turn away my wrath.* *Constantine* commanded that his Effigies should be engraven in a posture of Prayer kneeling, to manifest to the World, that he got more advantage to his Empire by Prayer, than by all the Strength of his Army. Prayers are a Nations Ammunition, they are Guns and Cannons in the day of Battle. The praying Legion, called *Legio fulminatrix*, or the Thundering Legion, did more good amongst the *Romans*, then all the Soldiers besides. Devout Prayers have made the huge Rocks and Mountains to walk nimbly, and the heavy Hills to skip like the young Unicorn. They have quenched the violence of Fire, and shut the Mouths of greedy Lions. They have set by God's angry Decrees, and stayed the Execution of his Judgments awarded against sinful and miserable People. They have stopt the eager Sun in the full Pride and Hurry of his Journey, and made the hasty Moon to check her.

her swift pace, and stand still. And what's more, they have conquered even God himself, made him (may I say) ask quarters of Jacob, and beg of him to let him go. So great and wondrous are the Effects of the Prayers of good Men; that methinks, I could almost say of them, as our Saviour did of himself, That all Power, both in Heaven and Earth, is given to them. Seeing then, Prayer is another of those holy Favourites, which have so great an interest in the Court of Heaven, how highly are we concerned to have recourse to it in this our Extramity of Danger, and with the Ninivites, to cry mightily unto God. It is hard, if we cannot fall upon our Knees, that we are ready to be revealed with the Earth, and our English Honour and Liberties to be laid in the Dust. It is a fearful thing, that when God lays Visitation and Judgments upon us, to bring us to pray to him, we should choose to blaspheme him in the midst of our Afflictions; and to curse God and dye, rather than pray and repent; that when God chastises us with the Chastisements of Israel, we should turn them into the Plagues of Egypt, the Corrections of Sodom into the Destruction of Enolies. The Men of Nineveh shall rise up in Judgment against us of this Nation; for when they but just heard of the Destruction coming upon them, they cried mightily unto God; and though we sensibly feel Gods Judgments upon us, yet we will not pray to remove them. This is sad thing to be in a State of miserable and stubborn insensibility.

'Tis

'Tis very terrible, when we can pity our selves by Prayer and Supplication; and yet through Obstinacy we will not, but perish with our Eyes open. The Ladies and Matrons of *Rome* went out to the *Volscian* General with this Resolution; That if upon their Intreaties they could not prevail for the Safety of their Country, yet they would die humble Suiters at his feet. The *Sabine* Women interposed with their Prayers, and Children in their Arms between *Tatius* and *Romulus*, and so wrought Peace betwixt them, and saved the Country in which they lived from Ruin and Misery. And shall we that are Christians be worse than Heathens, and offer up no Prayers for the Preservation of our Native Country, which is ready to be destroyed by our pretended Friends at home, and by our Enemies abroad? *Plutarch* reports of the *Macedonians*, that having grievously provoked *Alexander*, they, with their Families, ran presently to his Tent, the Women weeping, and the Children crying; by which means they prevented the Punishment, which should have followed: So we having for many years, by our Sins and Divisions, provoked the great God, let us all run hastily to the Throne of Grace, Men, Women, and Children, weeping, and crying earnestly to the incensed Majesty of Heaven: and no doubt, but by so doing, we shall appease his Wrath, and stop the Judgments which are already begun amongst us. *Theodosius* acknowledged that all his glorious Conquests were owing to Prayer.

er. And St. *Austin's* Mother *Monica* found by experience, That a Child of many Prayers and Tears could not perish: neither can a praying People be always disappointed of Victory. Our Sins, like the Blood of *Abel*, and the Iniquities of *Sodom* and *Gomorrhah*, cry loudly and earnestly to Heaven for Vengeance: And shall not we lift up our Voices, and cry more loudly and earnestly to Heaven for Mercy and Pity? Did not the Mariners in a great Storm, cry every one to his God? Did not St. *Peter*, when he was near drowning, cry out, *Lord save, or I perish?* And shall not we cry out for help, when our Enemies, like the Waves of the Sea, roar, and are mighty; and when the deep Waters of the ungodly are ready to drown us? Certainly, we deserve to be in Misery, when we will not ask God for relief. Do not the Jesuits (who, as Father *Parsons* affirms, are to alter all things in our Church, and State) secretly undermine us, and with wicked *Haman*, contrive the Destruction of all the Protestant Race? And shall not we, with good *Hester*, Fast and Pray, that we may defeat and baffle all their Bloody Conspiracies? Do not they disturb our *Jerusalem*, and shall not we pray for the Peace of it. Is not the Fire of Contention kindled amongst our selves? How many smoking Firebrands are scattered through the Land? Who can remember such Distractions? Ought not we therefore to pray heartily, That our Divisions may not expose us to the French Tyranny, as the Jewish and Eastern Divisions did their Coun-

Countries to the Roman and Turkish Slavery? Ought not we to pray that the Common Enemy may not break in upon us, and insensibly swallow us up, whilst we are so hotly engaged one against another? As *Ziporah* said to *Moses*, *A bloody Husband art thou to me!* So may poor *England* say to her Native Children *Ah bloody*, and cruel Children are ye to me! What will ye suffer me (oh my Children) to perish, and not put up one Prayer in the behalf of your Mother that bore you, and tenderly brought you up, and hitherto preserved you? How can you, may afflicted *England* say, see me thus torn and wounded by your unhappy Divisions, and pour no Balsom of Prayer on my wounds to heal them? How can you (oh my *English* Sons) see me thus environed with Enemies on every side, and not hold up your Hands with *Moses* in Prayer, that I may prevail? How can you be so barbarous and unnatural, as to see me in so much Trouble, and yet neglect a Solemn Day of Prayer and Humiliation for my Deliverance? If I am undone for want of your Prayers, you must likewise be undone with me, and fall with me into mine, and your Popish and Merciless Enemies; from whom, God by your timely Prayers deliver you, and all good People.

Amen.

I come now to the third thing, and that is Reformation; which though here placed in the last and lowest Rank, yet is certainly the first and most leading Favourite in the Court of Heaven. As the Apostle, speaking of his Trinity of Vertues, concludes Charity to be the greatest; so may I justly conclude of the three Worthies in my Text; that the greatest of these is Reformation. For though Humiliation and Prayer are seasonable and pious Duties, yet their Interest is but small with God, till they are recommended to him by the most prevalent Friendship and Intercessions of Reformation, upon whose Recommendation they become highly honoured, and beloved of the Divine Majesty; they then command God's ear upon all occasions to hear them, and his right Hand to support and help them. 'Tis as foolish and unreasonable to expect kindness from God without Reformation, or the return of our Allegiance, as it is to expect the Caressees and Obligement of Love from an angry Adversary, who does pursue us with the greatest Malice and Hostility. Because whilst we go on in wilful Sin, without Reformation, we are in a present state of War and Enmity with God, which Condition must needs be so ungrateful and provoking to him, that instead of encouraging our Pretensions any ways to his Favour, it should rather reasonably affright us into a just Horror, and expectation of his utmost Wrath and Severity against us.

Upon

Upon this account God has expressly declared, That he neither can, nor will treat with wicked Rebels, his profess and avowed Enemies; and that all their Proposals, without leaving their Rebellion, shall be as fruitless for obtaining Peace, as they are effective for procuring Misery and Destruction. The leaving off our Rebellion, or the amendment of our Lives, is an evident Demonstration of the laying down our unjust Arms which we had taken up against God; and of our ready Obedience and Submission to his Government, by which we own our Fault, implore his Pardon, and wholly resign up our selves to his disposal: Now can there be any other method possibly thought off, besides this, for the pacifying our enraged Sovereign; and for the regaining his favourable acceptance of our selves and services? 'Tis plain throughout the Scripture, that God has directed all People to this way of Reformation, by which they may prevent their destruction: Moreover, we may find in that Sacred Record, that as many, as have not amended, have fall'n under grievous Calamities.

Call to mind, I beseech you, what befell the Old World, who carelessly went on in wickedness, notwithstanding *Noah's* frequent Admonitions to the contrary: Did not the Flood overwhelm them? What became of *Sodom*, of wicked *Pharrah*, and his great Host? Of the *Canaanites*, and of all the Nations, who were driven out before *Israel*? How often were the
Jews,

Jews, God's own Inheritance, vanquished before their Enemies, and carried into Captivity? How was *Jerusalem*, their chief City, sacked, their Temple demolished, their Government dissolved, and no Face of Church, or State, left amongst them? And why was all this Desolation? but because they would not amend, and turn from the evil of their ways.

If we go to Profane Histories, we may be soon supplied with innumerable Instances of this Nature, but they are needless. Where, I pray you, are all the ancient Empires, those mighty Workmanships of Fortune? Why, through wickedness they are all fallen to the Ground, leaving no other Monuments of their Greatness, saving only what the blast of hearsay, or the credit of crasse Paper have been able to transmit to us, to testify how heretofore they have been extant. See, if you can find one Kingdom, where Prince and People have been generally vicious, that has escaped terrible Punishment, and without Reformation utter ruine. Observe, in your reading, all those proud and impious Persons, who as *Nimrod*, did strive to scale Heaven, and like the present *French King*, did lay the Foundation of their Greatness in Rapine, and the Contempt of God and his Judgments; and you'll find that they all have built Towers of *Babel*, and that God has destroyed them, and left the Marks of their Pride in their own Confusions, and the footsteps of his Wrath in the fearful Revenge of their

their Irreligion and Wickedness. It is most certain, (as *Solomon* concludes) That Righteousness, or Amendment, delivereth a People, and that Piety and Reformation, give Solidity and Firmness to Thrones.

And if this be so, how much are we of this Nation concerned to practice Piety and Repentance for the Preservation of our Country, which above all things should be near and dear unto us: and that we may reform and repent for our Countreys safety, let us consider what an Enemy we have to do with abroad: He is so great a Politician, that (even *Machiavel* were he now alive) would blush to see himself outdone in his own Devilish Art. He has got all the Craftiness of the Serpent, but nothing of the Innocency of the Dove: for he has improved Politicks, as some old Schoolmen have Divinity, till they quite lost Christianity. His Army (by an usual, but cruel way) is prodigiously increased out of the Ruine and Impoverishing of his Subjects; as Flies and Maggots are out of Corruption and Putrefaction. For he does closely follow the Great Cardinals pious Instructions of making his People poor and miserable; that the want of Subsistence might the sooner force them into the War. I think no History can parallel his barbarous usage and oppression of his own Subjects, especially his Protestants, whom he has treated more like Monsters than Men, or Christians: insomuch that they may sadly say of him, as *Augustus* did once merrily
of.

of Herod, That 'twere far better to be his Swine than his Subjects.

He stiles himself, *The most Christian King*; whereas he is like none of Christ's Disciples, except one, who was as famous for betraying his Master to the Jews, as he is now for betraying the Christians to the Turks. Certainly 'twould be no offence against Truth, (if it be not against good Manners,) to term him, *The most Christian Barbarian*; because with the Barbarian in Tacitus, he hallows prosperous Villanies, accounting the most detested Perjury and Falshood to be honest and laudable. The robbing his Neighbours he calls a Fineness, or a very pretty Trick; and the violent seizing upon their Dominions, an Addition to his glorious Conquests. His Ambition is so extravagantly greedy, that nothing less than an Universal Monarchy will satisfy it; and to accomplish his end, he Sacrifices Men, Women, and Children; Plunders, Burns, and Destroys Cities, Towns, and Villages, sparing neither Temples, nor the sacred Ashes of the Dead. In short, what Carbo said of Silla, is true of our French Enemy, That the danger of him is the greater, because he carries both the Lion and the Fox about him. And as Rome could never be quiet, but still lived in fear, and expectation of a surprize, so long as Hannibal and the neighbouring Government of Carthage were powerful: So neither will England be ever quiet, but still live in fear of losing its Religion and Government, so long

as

as the French King, its Mortal Enemy, continues thus great and domineering.

But besides this mighty and wicked Enemy abroad, we have other Enemies at home, who being undone themselves, cannot live without undoing others; these to be sure wish no good to Church, or Kingdom. There be some amongst us, who are for overturning, and undermining the whole Fabrick, because they cannot have the room that they would choose in it. We have the Priests, and Jesuits, and their Adherents, who for the good of the Catholick Cause will never be wanting in their Plots and Contrivances against us. Moreover, we have some deluded Protestants, who carry on a Popish, and a French Design, when they seem most to oppose it. And we have worse Enemies than all these, even our pretended Friends. And now will not all these our Enemies, with several others, awaken us to Repentance for the Preservation of our Country? *Luther* reports of a Bishop of *Magdenburgh*, that hearing how the Duke of *Saxony* was preparing War against him, fell presently to the Reforming himself and Family, and the Church under his Charge, as the only way to engage God in his Defence and Quarrel. And have not we (who have so many potent Enemies) greater reason to Reform our selves and Families, that so we might engage God on our side, without whom, vain is the help of Man? Shall we, when our Enemies are so maliciously bent against us, crave

no Assistance from God by our Repentance? Oh! far be it from us to be thus cruel to our selves and native Kingdom? Is it not great folly, and unpitied carelessness, to sit thus sleeping and unconcerned, when the Sea is just breaking in upon us?

Dominicus Soto tells us of a ridiculous practice in *Spain* to drive away Locusts: The Country People entered an Action against them in their Courts, and assigned Proctors and Advocates to plead for them; after which the Judge Sentenced, and Accursed them: This (God knows) is a sorrowful way of Diverting an Enemy; all Charms are but meer mock-helps without Repentance, neither Swarms of Locusts, nor Armies of Enemies, can be driven back without it. *Alexander*, though encompassed with Enemies, slept soundly when *Parmenio* was nigh him: So might we rest safe and secure whilst the Lord is nigh us, and made our Friend by Amendment of Life. If we repent, and obey God, he has promised to establish us for ever, and destroy all those that rise up against us: but if we do not repent and obey God, our Land shall be left Desolate, and our Adversaries shall prevail against us, and overcome us. *Machiavel* affirms it for a sure Maxim, That Licentiousness and Debauchery do not only weaken a Kingdom already subdued, but likewise expose the stoutest People to the easie Conquest of every bold Aggressor. The truth of this Maxim not only the fatal Experience of the
Gauls

Gauls and *Romans*; but that of all Ages do sufficiently attest. I pray God therefore that our unrepented Debauchery, and Licentiousness may not expose us to the Ravage and Fury of a French Conqueror. Our Noble Ancestors valiantly rescued our enslaved Nation from the Oppression of its Usurpers at home; and shall we, for want of Repentance and Courage basely betray it into the Hands of a Foreign Invader? Shall we be worse than the Generous *Spartan*-Women, who scorn'd to outlive the Misery and Slavery of their Native Kingdom? Shall we, like besotted Fools, stand pelting and fighting with our Sins against God; and take no care by our Amendment to Repulse a bloody and numerous Enemy, who is ready to carry us away Captive into a strange Land, or (what to true English men is more hateful) to make us Captives, and Vassals in our own.

Have not our Iniquities given us just reason to fear the greatest Evils, and shall not we take the way of Reformation to divert them? If we forsake our wicked ways, we may confidently hope, That though the Decree for our Destruction be sent forth, yet it shall be revoked; and that God will return to us in the Blessings of Victory and good Success, if we return to him in a hearty Repentance and Amendment.

But if none of these Things will perswade us into Repentance, yet I still hope that God's late Mercies will lovingly compel us to it. Hath not God in the midst of Judgment remembered Mercy, in the Preservation of most of our *Turky Fleet*? Such another Instance of his Goodness can hardly be named, except that of His Majesties and the Armies Preservation in the late Battle at *Landen*. How was his Majesty and his small Army environed by double the numbers of the most experienced Souldiers, and yet strangely escaped? As *Pyrrhus*, having lost a great many brave Commanders in a fight, (in which he was Conquerour) said that such another Victory would undo him: So the French Monarch, having lost so many good Officers, may truly say, That such another Victory would undo him. 'Tis certain, (all Circumstances considered) that not only the brave Fight, but also the safe Retreat of King *WILLIAM* and the Confederate Forces, is wholly owing to the wonderful Hand of God. And should not these Kindnesses, even fresh in our Memories, lead us to Repentance, and to a grateful and ingenious Acknowledgment of his Love in the Reformation of our Lives? *Parisenus* gives an account of a certain Man, upon whom (notwithstanding his Luxurious and Prodigal Living) God was pleased to accumulate his Favours so plentifully, that at last he cried out, Thou hast overcome me, (Oh bountiful God!) with thine indefatigable and continual Good-

Goodness. And has not God done enough for us of this Nation, to overcome us with his Goodness? Shall not his late merciful Deliverances soften the most obdurate English heart, and melt it into Thankfulness, and a willing Obedience to such a gracious Benefactor? The Lord grant that we may not suffer like the *Israelites*, who murmured, and sinned against God with Meat in their Mouths. For God-sake let us not be a People void of Understanding, whom neither the Mercies, nor Judgments of God can perswade to Amendment: If we should be such Fools, there's no other remedy (as *Solomon* says) than a Rod for our Backs, and Destruction for our Country. Are we not generally corrupted? And have we not, according to our general Crimes, had general Sorrows, and pledged one another in this Cup? And have we not in the Rebellion of our uncircumcised Hearts, remained incorrigible, and unreformed, and taken Courses contrary to God, even as he in his Punishment hath taken Courses contrary to us? Does not our Land mourn because of our Oaths and grievous Distractions? And is there any rest in our selves by reason of our manifold Provocations.

Would we now remove these, and other present Judgments, and prevent worse to come? Oh then let us generally, and impartially Re-form our Lives! Oh let us not put off our Reformation from one to another, neither from one day to another, but engage in it forthwith!

'Tis

'Tis said of the *Norway* Birds, that they fly faster than others, not because Nature hath given them more, or swifter Wings; but because the days are shorter there than elsewhere, and therefore they make the greater haste: So because at this time God seems to cut us off short by his Judgments, which come on apace; we should therefore hasten our Reformation to prevent our utter ruine and extirpation.

Plutarch tells us of one, who being sick of a deep Consumption, came to *Philotimus* the Physician to ask Counsel for the Cure of a cut Finger; The Physician answered him, That he had more need to consult him about his Lungs, which if not speedily cured, would endanger his Life: This is just our own Case; we concern our selves very much about news, and other trivial Matters, and neglect our sick and languishing Country; and if that perish for want of a speedy and cordial Repentance, all our Estates, and other Things, will be nothing unto us.

Behold, (dear Country-men) I lay before you Good and Evil; choose which you will: If you would choose the Good of your Nation, that is, if you would enjoy your Estates, your Religion, your Liberties, your Wives and Children, that they may not be at the Will, and Arbitrary Disposal of the French King, and of every bloody and cruel Papist, then you must Repent and Reform your Lives: But if you'll not Repent and Reform your Lives, then you must choose the Evil,

Evil, viz. Popery, Tyranny, Loss of your Government, your Religion, your Estates, your Wives and Children, and be at the will and pleasure of every insulting French and Irish Priest and Jesuit. Oh! let me most humbly beseech you, for your own sakes, and for poor *England's* sake, to determine this Choice quickly; least unrepented Iniquity destroy both you and your King, and leave your Posterity Slaves, and miserable for ever.

F I N I S.

Some Books lately Printed for Sam. Crouch at the Corner of Popes-Head-Alley next Cornhill.

THE Earl of *Anglesey's* State of the Government and Kingdom; prepared and intended for his Majesty King *Charles II.* in the Year 1682. With a short Vindication of his Lordship from several Aspersions cast upon him, in a pretended Letter that carries the Title of his Memoirs. By Sir *John Thompson* Baronet. *Quarto.*

The *Physical Dictionary*; wherein the Terms of Anatomy, the Names and Causes of Diseases, Chyrurgical Instruments and their Use, are accurately describ'd. Also the Names and Virtues of Medicinal Plants, Minerals, Stones, Gums, Salts, Earths, &c. and the Method of choosing the best Drugs: The Terms of Chymistry, and of the Apothecaries Art., and the various Forms of Medicines, and the ways of Compounding them. By *Stephen Blacard* M.D. Physick Professor at *Middleburg* in *Zealand*. *Octavo.*

A New Discourse of Trade, wherein is recommended several weighty Points relating to Companies of Merchants, &c. By Sir *Josiah Child*. *Octavo.*

The Ingenious and Diverting Letters of the Lady — Travels into *Spain*. Describing the Devotions, Nunneries, Humours, Customs, Laws, Militia, Trade, Diet, and Recreations of that People, &c. In three Parts complet.

Arithmetick: A Treatise fitted for the use and benefit of Trades-men that are ignorant in the Art: Teaching the Nature and Use of Fractions, both Vulgar and Decimal, &c. By *John Ayres*.

The Friendly Monitor; laying open the crying Sins of Cursing, Swearing, Drinking, Gaming, Detraction, or Luxury or Immodesty, &c.

